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MICHIGAN

HOMŒOPATHIC JOURNAL.

"In certainty, unity; in doubt, liberty; in all things, charity."

JUNE, 1854.

JOHN ELLIS, M. D., and S. B. THAYER, M. D., Editors.

For the Michigan Journal of Homœopathy.

We are frequently asked, what is Homœopathy, and what is Allopathy, and, what is the difference. Often these questions are asked by those desirous of obtaining information, having become disgusted with the absurd puking and purging, bleeding and blistering, Opium, Calomel and Blue Pill prescriptions of Allopathy, Botanics and Uriscopists included. For the benefit of such, I will answer briefly the above questions.

First, Homœopathy is the doctrine of curing diseases, by acting upon the part diseased, by means of a medicine, that if given to a patient in a state of health, would produce symptoms *similar* to those we are called upon to cure; mark the distinction, *similar*, not *identical*. No two causes different in their natures *can possibly* produce identical effects, for *unlike* causes cannot produce *like* effects. Hence our law of cure, "similars cure similars," (similia similibus curantur.) This is Homœopathy, the key that unlocks the rich store houses of our materia medica, the law that

guides the Homœopathist, as unerringly as the magnetic needle the storm tossed mariner; and sustains the same relation to legitimate and scientific medicine, as the law of chemical affinity does to science of chemistry, or the law of attraction to the science of astronomy.

So far as a Physician prescribes in accordance with this law, so far he is a Homœopathist, and no farther, whether he gives large doses or small ones, sweet pills or bitter ones. One thing however is certain, whoever prescribes in accordance with the above law of cure, will soon see the necessity of using much smaller doses of medicine, than he who has no other guide than the conflicting dogmas of the past, or the hap-hazard prescriptions of the present Allopathic practice.

It will be admitted by all sensible and reasoning persons, that of all medicinal agents, no two *can* affect the system in the same, or *identical* manner, for the reason that no two are composed of the same, or *identical* constituent elements; unlike causes cannot produce like effects, all things being equal. Another equally indisputable law must be recognized, (viz:) that medicines are *elective* in their action, *i. e.*, each medicinal agent acts upon particular parts of the system: thus Ipecac acts upon the stomach, producing nausea and vomiting; jalap, rhubarb, &c., acts upon the lining membranes of the bowels, producing catharsis; opium and other remedies of that class upon the brain and nervous system; and the set of symptoms produced by each particular article, will each be different. Now these, and all other remedies, act in accordance with elective law, always and invariably; whether taken into the stomach, inhaled into the lungs, in the form of vapour, and odoriferous particles applied to the surface, or injected into the veins. Thus calomel applied externally produces salivation, as certainly as if taken into the stomach; tart. emetic injected into the veins, induces vomiting, as surely and in smaller quantities, than if taken internally. Tobacco smoke inhaled produces all the poisonous effects of that weed, as many can from experience testify, and so with all other remedies. Now, we may take any two remedies that act upon the same part of the organism, and give them to an individual in a state of health, or disease, and we shall find the symptoms differin

just as widely as the remedies themselves differ in component qualities; thus opium and alcohol act upon the brain; yet who cannot readily detect the difference in the symptoms developed by these agents? The red and bloated face of the brandy toper, and the pale, haggard and deathly appearance of the habitual opium eater. Who that has taken cathartics (and who has not,) but can certify to the difference in action between rhubarb and jalap. If then all medicines are elective in their action, and each produces symptoms peculiar to itself, what is the nature of the impression made, by which symptoms are educed? we answer that all agents capable of affecting the organism at all, must be stimulants or incitants, (*i. e.*) they must act by virtue of a positive principle; and the *first* impression is but an increase of action, or stimulation, sedative effects may arise, but only in consequence of debility, from excessive or long continued stimulation; hence each drug produces a distinct set of symptoms, or drug disease, varying in intensity from a slight impression, that readily passes off on discontinuing the cause, to a violent and persistent drug disease that rapidly destroys the part, and ends in death; or obliges the patient to linger out a miserable existence, worse than death. The impression, or drug disease being governed by the quantity administered, the time of its continuance and the condition of the part, as to health, upon which the medicines acts. Hence we say each medicinal agent produces, when taken into the system, specific effects, (in other words,) a drug disease, "sui generis;" thus rhubarb produces diarrhea; ipecac vomiting, calomel salivation, &c. Now this impression or drug disease is modified by various causes, such as age, sex, habits of life, etc., but chiefly by the condition of the part upon which the medicine acts. We may give a man in health three or four grains of opium, without producing fatal effects, and so we may if he has inflammation of the bowels, or lungs, but if he have inflammation or congestion of the brain, every intelligent Physician would tell you at once, (whether he was Homœopath, Allopath, or any other *path*,) that you would *kill* your patient, and for the best of *reasons*, opium will produce a *similar* set of symptoms, or disease. So we may take two or three grains, and even more of tartar emetic; vomit perhaps pretty severely and recover without difficulty;

but should we take the same amount, or even less, when the stomach is acutely inflamed, the effects would be speedily fatal; because you would produce a disease similar to the one you wish to cure. The above fatal effects arise not from the *simple fact* that you have *given* these remedies, but because you have given them in too *large* doses, by which you have produced far too violent an impression, or drug disease, and your patient has died, not from a natural, but from an artificial disease, (*i. e.*) secundum artem, (according to art,) by far too frequently the case. It is a well established fact, that two distinct diseases cannot exist in the *same* organ, or tissue, at one and the same time, (see John Hunter, M. D.,) but one either cures, or suspends the other, (no person ever had measles and small pox at the same time, or measles and scarlet fever; these being diseases of the skin but different in their origin and nature.)

Now, what Homœopathy proposes to do, and does, is, to give a medicine that acts upon the part diseased, thereby producing a medicinal disease that shall overcome and cure the natural one. But in doing this should we give the larger doses of Allopathy, we should invariably kill the patient, the susceptibility of the part to the action of our remedy being so increased by the close *similarity* existing between the disease or the impressions made by the morbific agent, and that which our remedy would produce. Hence the small dose of Homœopathy, and the highly salutary effects.—We give our remedies in quantities just sufficient to produce an impression strong enough to overcome the diseased action. But if our remedy happens to be given in too large a dose, we are sure to make our patient worse.

Thus in cases of inflammation of the skin produced by heat, (scalds and burns,) we cure by applying hartshorn, (aqua ammonia,) or hot spirits turpentine, as recommended by every Allopathic writer, and every one that has tried it fairly is decided in its favor, (see Druit's Surgery). In inflammation of the eyes, where is the Allopathist but uses as an application weak solutions of sulphate of zinc, (white vitriol,) or nitrate of silver, (lunar caustic,) or some other remedy, that if put into the healthy eye strong enough, would produce inflammation. Here experience, (not principle,) has taught them the true law of cure; and all the cures they effect they owe to "similia

similibus curantur." The reason they do not cure all cases of opthalmia, is, that some cases arise from internal causes, and require internal remedies, different from calomel and opium, bleeding, emetics, etc. Now if disease of *external* organs are cured on Homœopathic principles, why cannot those of internal organs be as well? Surely they can be, if we use the remedy that acts upon the part diseased, and give it in proper quantities. The same law must govern the cure of the affections of internal as of external organs.

All disease impairs the vitality and healthy tone of the part affected, and varies from the slightest deviation from health, to the complete death of the affected part. Now, by giving a remedy that produces a gently stimulating impression on the debilitated and delicate structure, (capillaries,) of the part diseased, we gently yet certainly induce a healthy action without any waste of the forces of life. But, says an objector, Homœopathy is an exclusive system. Why exclusive? Is it because we are guided by one invariable law in all our prescriptions? Then is chemistry exclusive, for the law of chemical affinity underlies all the operations of that science. Then is Astronomy exclusive, for the law of gravitation is its basis and guides the Astronomer in all his calculations. Homœopathy is not exclusive in articles of medicine, but her materia medica ranges through the three kingdoms of nature. The coarsest and the finest metals, the lowly flower that opens its humble petals to the invigorating zephyrs of early spring, and the tall and stately monarch of the forest, all come within her broad and searching investigations, and yield up their rich treasures in harmony with her therapeutic law. I have now stated briefly what constitutes Homœopathy, and will proceed next, if possible, to tell what Allopathy is.

This is a difficult task. 'Tis something—Nothing. 'Tis a compound of all systems, yet without system. Even Homœopathy has not escaped her thieving propensities. The Allopath is destitute of any principle to guide him in his prescriptions, and administers a remedy because somebody has said it *has* cured an apparently similar disease, and often this somebody has been a person entirely *ignorant* of disease. Thus Dr. Eberle in his practice of medicine, (vol. 1, page 404,) says he first learned the value of

stramonium (Thorn apple,) in Rheumatism, from an old female who had successfully employed it in a case that had foiled all his efforts, and a very large proportion of the prescriptions of Allopathists have an equally *scientific* origin. But as I have found it difficult to tell what Allopathy is, and being willing to do justice, I will let some of her favorite writers speak. Dr. Frank, an eminent writer, says, thousands are annually slaughtered in the quiet sick room. Dr. Evans says, the medical practice of our day is at best a most uncertain and unsatisfactory system; it has neither philosophy nor common sense to commend it to confidence. The celebrated Dr. Rush, of Philadelphia, says, we have done little more than multiply diseases and increase their fatality. The truly great Magendie says, let us no longer wonder at the lamentable want of success which marks our practice, when there is scarcely a sound philosophical principle among us. Dr. Abercrombie says, we own our system defective, and the action of our remedies in the *highest* degree uncertain.

Now, let it be remembered that the writers above quoted were all *eminent* Allopathic Doctors; grown gray in acquiring (as they had,) an accurate knowledge of the accumulated wisdom of three thousand years, and engaged largely in its practice. Similar quotations might be made from a far greater number of Allopathic writers, not one of whom could be charged with the slightest leaning towards Homœopathy, *but* were the best of "regular Doctors." Surely its greatest enemies are among its own household. And in the face of all this and much more, men who refuse to adopt its absurd dogmas, and puke, purge, bleed, and blister, are called quacks, ("Jew, I thank thee for that word,") infidels and fools; and all who refuse to swallow their nauseous doses are regarded as enemies of "church and state." I will close this article by giving a table contrasting the two systems:

Homœopathy is founded upon an immutable *law*, that governs all her prescriptions.	Allopathy has no rule to govern and guide in her prescriptions but the sayings of the past and of old women.
Homœopathy seeks to effect cures by giving one remedy at a time, and in a dose no larger than is *just necessary* to overcome diseased action.	Allopathy seeks to cure diseases by giving from one to ten or even more remedies at a time, and in doses that often produce dangerous effects.
Homœopathy ascertains the ef-	

fects of remedies by careful experiments upon the healthy.

Homœopathy cures disease without any loss of the vital fluids.

Homœopathy is the *true* science of medicine, for, like other sciences, it rests upon an immutable law.

Allopathy ascertains the effects of remedies by experiments upon the sick, and upon cats, dogs, rabbits, &c.

Allopathy, by her violent bleedings and other evacuents, often saps the very fountain of life.

Allopathy is the *art* of Physic and has no law even for that.

All we ask is, "prove all things and hold fast that which is good." We speak as unto wise men. Judge ye.

E. H. DRAKE, *M. D.*

A stone has been ordered by the American Institute of Homœopathy for the Washington Monument. The stone has been obtained from the quarries of Meissen, the birth-place of Hahnemann, and is a beautiful specimen of syenite rock. It is to bear the following inscription:

"From Meissen, Germany, the birth-place of Samuel Hahnemann; presented by the American Institute of Homœopathy."

ECLECTICISM.

MESSRS. EDITORS OF THE TRIBUNE—Your paper of the 16th contains an article, in reply to my former articles, signed "Eclectic," which requires at my hands a short notice.

An Eclectic physician is one who selects from the various systems such measures and remedies as he finds most efficacious in the treatment of diseases. It is self-evident that in order to be able to select the best, from the different methods of treatment, the physician must be acquainted with them, both theoretically and practically; for he certainly cannot select from that of which he has no knowledge. It follows, as a necessary consequence, that the best Eclectic physician is the one who is best acquainted with all the different systems of the practice, and he is certainly the best qualified to teach Eclecticism. If this is not true, then ignorance is essential to qualify a man for an Eclectic physician; and I shall show that it is essential to keep one in the ranks of the so-called Eclectics.

Every honest physician must be, and is, an Eclectic physician, as far as his knowledge extends; that is, he selects from all the measures and remedies known to him, such as he conscientiously

believes will cure his patients with the most certainty and safety; and to suppose that any one would not do this, where the life of his fellow-man is at stake, is to suppose such a degree of moral depravity to exist as I am slow to admit.

Within the last few years a class of Allopathic physicians have sprung up, who take upon themselves the name of Eclectics; that is, they select from the various sects of the Allopathic schools—regulars, Thomsonians, or Uriscopians, such treatment as they find most successful; and doubtless they make a very good selection from their measures, such as bleeding, blistering, irritating, steaming, heating, freezing, burning, emetics, cathartics, diuretics, stimulants, tonics, alteratives, &c.; but when you get out of these disease-creating measures, and talk of curing disease without making sick, why, their eclecticism does not extend to that. Well, we have a very respectable medical college of these self-styled Eclectics at Cincinnati, Ohio. Three or four years ago the Trustees of that institution took it into their heads to establish a chair of Homœopathy; whether their motives were that their students might understand, or be able to expose this humbug, I know not. Dr. Rosa, a celebrated Homœopathic physician, was appointed Professor, who occupied the situation one lecture term, when they found as a result, that a goodly number of their students were convinced of the truth of the new system. This was too much, and Prof. Rosa was dismissed; so that the institution is now I believe, purged of its Homœopathic dose, and, from the commotion which it created, I suspect that they will not try another dose soon. And may it not be that the result of that experiment is what has so frightened our Allopathic Professors at Ann Arbor, at the prospect of having a Homœopathic Professor appointed in our University?

Now, I will ask your writer "Eclectic," if students who listened to Dr. Rosa's lectures thereby obtained a knowledge of the new treatment, are not as well qualified to practice Eclecticism as those who have no knowledge of Homœopathy? In fact understanding Allopathy, Eclecticism and Homœopathy, is it not evident that they are a great deal better qualified to select the good from all? and if he now finds them recommending and using the Homœopathic treatment exclusively, simply because they find it more succesful, is it not his *duty* to profit by the lesson thus taught him? and will his patients be satisfied, or ought they to be, with his neglecting so manifest a duty towards them?

Homœopathic physicians, then, are the only true Eclectics, and the only ones competent to teach Eclecticism; for they can teach all that is really valuable "in any and every system;" so that "Eclectic" will have his highest idea, in regard to the appointment of a Professor of his school, more than realized when a Homœopathist is appointed.

"The Homeopathic system is so perfect," and its practitioners are "so successful," that all other systems are "tumbling into chaos," as is abundantly manifest, from the want of confidence generally felt in the doctors of the various Allopathic systems, and the general scramble among their patrons for Patent medicines, instead of applying to their own Physicians for advice and treatment. Homœopathic physicians alone retain the confidence of their friends, for they alone can cure without making sick, or cure with any degree of certainty; and sooner or later they "will be borne by a grateful people, to all the chairs at the college building of the Medical Department of the State University at Ann Arbor."

Your correspondent, Eclectic, seems wonderfully afraid of a paper warfare, but thinks it would all be "well enough if it was among physicians only, but when you attempt to excite the sympathies of those who are not judges, because they have not made medicine their study," why it is dreadful. Yes, dear people, only pin your faith, in medicine, upon the skirts of some Allopathic doctor, who sticks close to the "combined wisdom" of the dark ages, and spurns all innovations, and you are safe. You may lay bare your arm to his lancet, writhe beneath his blisters, swallow his poisonous drugs at the risk of life, but do not inquire the why and wherefore of what you are doing. O, no! And, if your Allopathic Doctor should do, as thousands of such physicians have done, investigate Homœopathy, and testify to its superiority, and safety, do not trust him, although you are no judge yourself, yet he cannot be a safe judge, because he understands both sides, he knows too much.

The time has come when the community MUST JUDGE between the two methods, or pin their faith, blindly, upon the one or the other; and if they are to pursue the latter course, which would be the most rational and safe, to risk the Homœopathist, who understands both methods, and can, therefore, select from either, or the Allopathist who has no knowledge of the new treatment? The Allopathist is not ready for a paper discussion, for fear the dear people will become enlightened; whereas the Homœopathist courts it. Having a scientific and rational treatment, he thinks the people can, and should understand it, that they may be qualified to judge rationally. The arrogant and bigoted, who have made a subject their study, are not always the best qualified to judge, for "having eyes they see not." The judgment of a proud Jewish priesthood, upon the merits of a dispensation of truth taught to the world, has been set aside by an enlightened posterity, for that of ignorant Gentiles and poor fishermen.

The day has passed, when either doctor or priest can command a blind obedience, for the right and necessity for private judgment is claimed by intelligent persons, and will not be surrendered. All can, at least, look around them, and judge as to the comparative success of the two methods of treatment, and they can try the Hom-

œopathic treatment upon themselves, and judge as to the effects of the remedies, and if they find, as thousands will testify, that they are cured of diseases with more certainty, without leaving any traces of the treatment behind, and even cured of diseases which Allopathy cannot cure, we fancy they will continue to do what thousands are now doing—judge for themselves—apply where they can get cured. PROGRESS.
—*Detroit Daily Tribune.*

HOMŒOPATHY.

The trustees of the Mississippi State Hospital at Natchez have appointed Drs. Davis and Holcombe, homœopathists, physicians and surgeons of that institution for the year 1854. The trustees, it is said, think themselves justified in the act by the successful treatment of yellow fever by the new school of medicine. This has been a long established allopathic hospital, and its passing over to the homœopathic auspices will, no doubt, create considerable sensation in certain quarters.—*Detroit Inquirer.*

We copy the above as a beautiful commentary upon the course pursued by the musty old fogies who, as Regents of the University, deprive the disciples of Hahnemann, in this State, from acquiring a knowledge of the "healing art," through the influence of the medical department of that institution. For years have the homœopaths of our State been knocking at the door of the University and asking of the Regents the appointment of a Chair of Homœopathic Theory and Practice, in its Medical Department, but to no effect. Their prayer is unheeded and they have been spurned from that boasted State Institution as the 'uncircumcised dog.' We are happy in the belief that the day is not far distant, when the people in their sovereign capacity will right this matter, and the medical department be opened to different creeds in medicine, as the others are, to religion. 'Little pills' are silently but potently working their way to public confidence by their superior success in conquering not only yellow fever, but every other virulent form of disease, and our faith in their efficacy is such that we do not despair of their influence yet reaching the disease of the Regents.—*Eaton Rapids Democrat.*

The Homœopathic Dispensary, for the benefit of the indigent sick, will be opened on the 1st of January, at No. 50 Court street, Brooklyn. The expenses of the institution are to be defrayed by subscription, making those who pay two dollars members, with the privilege of voting and sending patients to be prescribed for.

The number of Homœopathic practitioners in this State is said to be upwards of 300. The system is extending rapidly.—*Christian Intelligencer. N. Y.*

From the Detroit Daily Advertiser.

COPPERSMITHS INSTEAD OF DOCTORS.

DETROIT, Dec. 22d, 1853.

MR. EDITOR :—I notice in your paper of the 21st inst., a statement that many of the citizens of New Orleans are providing themselves with pieces of copper, to be worn to prevent cholera, at the suggestion of Dr. Burg, of Paris, who claims to have just made the discovery that copper is a preventive of that disease. A wise doctor, this Dr. Burg, who claims as original with him a discovery which was made more than twenty-five years ago, by one Samuel Hahnemann, and published to the world in every language of Europe, and not only known to every homœopathic physician, but also stated in every domestic work on homœopathy. Perhaps some twenty-five years hence some wise physician will make the discovery that veratrum album, which is another homœopathic remedy which has been in use more than twenty years for that purpose, is a preventive of the cholera, and recommend the wearing a sack of it around the waist. Dr. Burg has, doubtless, many ladies among his acquaintances who use homœopathic remedies, to whom he might apply, if he is afraid a little "book knowledge" would do him harm, who could teach him a much more scientific method of using copper than wearing it in plates around the body. They could inform him that it has answered every purpose since 1830 when taken in the form of a few homœopathic globules, which would appear to be a much more elegant and sensible method of using it. Well, the medical world is certainly making progress. Those who claim to be "regulars" have made the discovery that copper is a preventive of the cholera, and we may reasonably hope that they will find that it is also a remedy for this disease; or, as homœopathists would say, one of the remedies. They are just beginning to learn that Belladonna is a preventive and remedy for scarlet fever, after it has been in use thirty or forty years for this purpose by homœopathists.

The instance of Dr. Burg is one of the boldest in which a "pretender to medical science" has appropriated the knowledge of another and palmed it off as his own; but in this instance, the fact being previously known to nearly one-third, even, of the non-medical citizens of Paris, it can only bring its pretended author into merited contempt and derision.

EDITORIAL.

PROF. ALLEN *VS.* THE DETROIT MEDICAL SOCIETY.

This gentleman has been making himself particularly obnoxious to "old Physic" of late, it would appear. Their growling has found utterance at last, through the medium of the Detroit Medical Society, as published in the Peninsular Journal of *Physic* for April last.

That Doctor Allen should fall under the ban of that sapient body, for expressing any thing like liberal sentiments upon the subject of Medicine, is not surprising to us. We understand who breathed their own decaying life into that organization. We know, too, that nothing is palatable to those *fossil* curiosities of an obsolete system, except what savors strongly of the must and dust of the dark ages.

"Great is Diana," shout those ancient oracles; "down with all heretics," echo a numerous band of juvenile imitators, whose highest aspirations are satisfied by an approving nod, or smile, from their fogy leaders. The head and front of Prof. Allen's offending, consists in his publishing "Observations on the Medical platform, an Introductory Lecture," delivered before the class, at the commencement of the last University term.

The document is forcible in style, bold and manly in its exposure and denunciation of time-honored quackery, and, on the whole, proves the writer to be a man of ability, with a decided leaning to young physic. Our opinion is, that the Detroit Medical Society had better tread rather lightly on the Professor's corns, for he can, if he choose, present them with a file to bite.

On page 20, the Doctor thus discourses:

"Men of the present time, accustomed to inquiry, wandering into the region of medicine, cannot fail to be struck with surprise,

to see how antiquated are the weapons which its professed supporters use in its defence. Living truths breathe the chill atmosphere of the vault. Groping curiously about, investigators may discover traces of life among multitudinous fossil formulæ. The waves of past antiquity have piled the shores with curious images where life has left its impress, and instead of pointing to vital truths and immortal life-forces, with Lycurgus saying, "These be the walls of Sparta," we creep behind the relicts of old time and say, "These be our walls." Strange infatuation to cling to the mouldering shams of effete ages, whilst the present concentrates in one intense focus, the light and heat of all time. But the day for shams has past. Time has been when the Persian enemy could route the Egyptians by putting an array of cats and ichneumons in the van of their army, which as their ancient tutelar deities, the poor Egyptians dare not attack. But the superstition has been laid aside with the things that were, and hereafter let the enemy beware of trusting in cats or ichneumons!

What matters it if we trace our lineage back to Hippocrates, or Appolo even? Is truth the offspring of years, or is it not rather sprung of God and Nature which are eternal?

What matters if we boast the light which has shone along the professional highway? The poor candles that grievously needed snuffing even in the day of their bearers, may have smitten us with a blindness compared to which that of Saul of Tarsus was clear vision."

On page 22, we find the following, which is a fair sample of the whole production.

"There can be no real belief unless the sincerest toleration, even of the most strange, fanciful and erratic of opinions, is safely established; unless the most full and complete examination by whomsoever inquirer is freely permitted; unless the most careful comparison, dictated by whatsoever mood of mind, is most perfectly allowed.

Why should medicine ask for other favor? As well may the oak say to the pine, "I am better than thou," as Medicine strive to invest itself with a pseudo-sanctity, which the unsparing hand of progress has stripped from every other system, every other opinion, every other belief.

Here then is the *stand point of view*. Medicine is to be looked upon and studied, precisely as all other arts and sciences are looked upon and studied. The truths upon which it is assumed to be based, are to be tested as all other truths are tested; and when they cannot abide the same, let them be mercilessly discarded. A little diamond is better than a rocky mountain. If the science or art shrink by the process indicated, into less imposing dimensions, let it be so! Better is it to be a small but living seed than a rotten trunk though of colossal magnitude."

Strange as it may appear to the uninitiated, for giving expression to the above, and other self-evident truths in his introductory, Dr. Allen has been arraigned and voted out of the pale of Orthodox Communion, by the Detroit Medical Society. This body of self-constituted censors, appear, we are sorry to say, to be laboring under the same chronic hereditary malady, that proved fatal but a brief period since, to its great progenitor, the Sydenham association. These Esculapian's in council assembled, "with mien austere and corrugated brows," expressed their indignation against the unfortunate heretic in the following language :—

Resolved.—"That the Faculty of Medicine in the University of Michigan be requested to state whether, and to what extent, *as a body*, they entertain, approve, or sanction, the expression and dissemination of the dogmas, or doctrines, paradoxes, or opinions, contained in said lecture." Carried.

(Signed) MORSE STEWART, *Pres't.*
EDWARD BATWELL, *Sec'y.*

Drs. Gunn, Brown, Davenport, Robinson, and Johnson, voting against it.

If any evidence, or illustration, was necessary to prove that the Detroit Medical Society was conceived, brought forth, and directed by "fogies," they have themselves put it on record. We commend this feeble bantling, of sickly parentage, to the kind attention and fostering care of the "Corporal," and would respectfully suggest to him, that it be purged with hyssop.

CHOLERA.

This disease seems to have become somewhat acclimated to the United States, and has appeared in various localities, for the last three or four years. Although but few cases, comparatively, occur, still those seem to have lost none of their severity nor of the marked characteristics of the disease. A few cases having already occurred this season, it is not improbable but that this disease may prevail to some extent during the summer, although we do not expect much of it; for it is only as it first reaches our country from the East, in its periodical migration, that it displays its full epidemic influence.

We propose to make a few remarks upon its treatment, and contrast the two methods, and to show the quackery of the one and the science of the other.

When the cholera first visited Western Europe it encountered the skill of the entire medical faculty of the most civilized nations of the world. The dreadful fatality of the disease amid the barbarism, ignorance, and jungles of Southern Asia was well known; but it was thought, that if it should visit Europe, the votaries of the so-called scientific medicine, who boasted of the accumulated wisdom of 3000 years, would give it a warm reception; and disarm it of its terrors. What was the result? devastation and death followed in its wake; from one-third to two-thirds of all who were attacked with the disease died; statistics proved that more died under their treatment than died without any medicine. No law or principle was known in the administration of remedies, but the most absurd, opposite, abominable, and foolish measures, and remedies, have been used from that time to this, according to the whims and caprices of the various so-called regular physicians. Bloodletting has had its advocates, as though the patient was not sufficiently prostrated by the disease. Opium and astringents are even now used by almost every allopathic physician, without any regard to the well-known law of the human system, that the organism, or vital energies, react and produce the opposite symptoms to those caused by any agent or drug; therefore, the primary action of these remedies being to cause costiveness, the reaction results in the

increase of the cholera symptoms, besides paralyzing, to a great extent, the nervous system, often rendering recovery hopeless, in this rapid disease. Calomel, mustard emetics, and cathartics are frequently used, as if there was not in this disease already enough of vomiting and purging. And lastly, stimulants, which have destroyed more lives than war, pestilence, and famine, are generally used, in this disease, to hasten patients down to the grave, in accordance with a well-known law of the system, which should be known to every tyro in medicine,—that all excitement, caused by stimulants, is always followed by corresponding depression. Ye simpletons! who continue to recommend and use stimulants in this disease, tell us if the habitual drinker is stronger than the temperate man? or if delirium tremens is an evidence of high health? These are the legitimate effects of stimulants; yet you who profess to be scientific men, *par excellence*, think of curing a patient in the collapse of cholera, which has been brought on by a loss of vital fluids and energy, by stimulants. Patients may get well in spite of your treatment. Have your ablest writers or doctors, we will not call them or you physicians, any confidence in your treatment of the cholera? we will let one of your own writers answer in one of your standard works. In Watson's Practice of Physic, published in 1850, page 811, we read:—"If the balance could be fairly struck, and the exact truth ascertained, I question whether we should find that the aggregate mortality from cholera in this country was in any way disturbed by our craft." A fine commentary this of one of your own leaders, upon your treatment and skill. Notwithstanding such testimony, and the still stronger testimony of statistics, that more patients get well without any treatment than under yours, is there one of you allopathic physicians in Detroit who has good sense enough to act according to reason, under such circumstances, and let your patients alone, and give them no medicine? Or do you begin, over, and over again your fatal experiments, guided by no law, with opium, calomel, camphor, stimulants, charcoal, &c. &c.?

We turn from the disgusting medly of allopathy to scientific medicine with pleasure. How stands homœopathy in regard to the cholera? When this disease first crossed the frontier of Europe,

there was one venerable physician, denounced by his brethren as a quack, because he professed to have discovered a law, in accordance with which to administer medicine for the cure of diseases, who sat in his office, and, without ever having seen a case of the disease, simply from the description he obtained of its symptoms, proclaimed to his followers that camphor, when given in large doses, produces symptoms similar to those of the first stage of cholera, and, therefore, according to the law of cure which he had discovered, it will cure in this stage of the disease, when given in small doses; and that veratrum alb. and cuprum, according to the same law, are the proper remedies, most frequently required in the second stage of the disease; and that, as the effects of these last two remedies, very much resemble the symptoms of the disease as a whole, therefore, they are the proper preventive remedies. Arsenic and Carbo Vegitabilis are frequently required in the stage of collapse according to the same law. Having made these announcements he waited with calm confidence for the practical test. He had labored for many years amid persecution and trials, had tested personally upon himself a large number of remedies, and published their effects, and from these remedies thus proved he had selected the proper remedies for the cholera, a disease, which, from its fatality and rapidity, all will admit is admirably adapted to prove the truth or falsehood and the value of his pretended law of cure. What was the result? The cholera made its appearance in Europe. He and his followers met it with these untried remedies, in most minute doses, with a result which astonished the civil authorities, and confounded his medical opponents. The legal barriers to the practice of homœopathy were done away in most of the countries of Europe, and he lived to reap the reward of his labors in quietude. Wealth, and honor, and a residence in one of the most polished cities of Europe, were his; esteemed and visited by the most intelligent from all parts of the world, he went down to the grave at a good old age, and has left behind him a name, far exceeding all others in the medical profession; which will shine brighter and brighter, as the vast importance of his discoveries become more and more fully known to men.

As to the comparative success of the two methods. We can say, from our own experience, that very few patients die of cholera, where homœopathic remedies are used promptly, and when no other remedies are used. But it often happens, when a homœopathic physician is called, that he finds his patient's stomach filled with crude drugs, and in a most miserable condition for the treatment to show its superiority, and it would be very unfair to judge of the real value and success of the method by the result of the treatment of such cases. In order to see the full value of the new system, in the treatment of patients with cholera, the preventive remedies should be given during an epidemic of this disease, and from a given number who take, and an equal number who do not take them, ascertain how many have the disease, and of those who have it, how many die in both classes of cases. Experience has shown that if patients have the disease after taking these preventives they have it much lighter. But how stands the result of the treatment, under all the disadvantageous circumstances under which homœopathy has been practiced, so far as reliable statistics will show?

As a summary of the whole number of cholera patients treated homœopathically, up to 1832, collected by Dr. Peschier, we have: In Russia, from the documents of Admiral Mordrinoff, there were 1577 patients treated: 1394 were cured, 163 died.

In Austria, documents of Dr. Roth and observations of Dr. Shuter, Hanessch and Quinn, 1406 cases were treated: 1314 were cured, and 95 died.

At Berlin, observations of Drs. Stuller and Hayne, there were 32 cases treated: 26 were cured, and 6 died.

At Paris, observation of Dr. Quinn, there were 19 cases treated, and 19 cured.

From the foregoing statistics it will be observed, that of 3017 cases, 2753 were cured, and 264 died; or a proportion of eight and a half per cent.

Such results, occurring in portions of country where the mortality under the ordinary methods of treatment varied from fifty to sixty or even to seventy per cent., could not fail to attract attention.

In the city of Edinburgh, where the disease was very fatal during the year 1849, out of 236 cases treated by the medical officers of the Edinburgh Homœopathic Dispensary, one-third died, while of 876 cases treated during the same time by the ordinary method, two thirds died.

From reports published in our journal, during the year 1849, from Cincinnati and Sandusky, where the disease prevailed very extensively, we learn that nine-tenths of all patients treated homœopathically recovered. From Continental Europe we have reports in a late journal of the treatment of this disease with equal success.

The simplicity, mildness, and uniformity of the homœopathic treatment, to say nothing of its success, contrasts strangely with the allopathic treatment. No mixtures are used, the largest dose given is one drop of the tincture of camphor, no emetics, cathartics, stimulants, or opiates; the same remedies are used where there are similar symptoms, by every homœopathic physician, whether in Europe, Asia, or America, and with a result creditable alike to the system and the wonderful sagacity of the immortal Hahnemann.

GENERAL HUMBUG.

MAYOR O. M. HYDE TURNED DOCTOR.

Our worthy Mayor having studied the "Doctor Book around the bottle" of Conger's wonderful "Magic Regulator," is just out in his first manifesto to the citizens of Detroit, in the form of a public letter, signed "O. M. Hyde, Mayor of Detroit City," recommending, with all the might of his *professional* character, skill, and official authority, Conger's "Liver Pills" and "Magic Regulator," for cholera and all other diseases for which they are recommended in the "Doctor Book around the bottle." The wonderful medical knowledge which enables him to speak of this nostrum so knowingly and authoratively, as Mayor, must have been derived from said "Doctor Book around the bottle," or from having taken these wonderful medicines himself for cholera, and all other diseases for which they are recommended in the "Doctor Book around the bottle." Being prompted, he says, by a sense of duty,

MORTALITY OF INFANTS.

According to the best authorities, more than one half of all the children born into the world, die in infancy and childhood. We cannot believe, after a careful investigation of this subject, that the above facts are in conformity with the designs of an all-wise and beneficent Creator. Children were obviously intended to grow to the estate of men and women. Why then this dreadful mortality? Has violence been done *to* some physical law, on the part of parents, to which this fearful penalty is affixed? Does this wasting mortality of children depend upon epidemic, or endemic causes? Or does it not depend largely upon making drug shops of their delicate stomacks, before they are of sufficient age to protest against the barbarity of such a procedure? It were well, perhaps, if a satisfactory solution to the above queries could be given. Allow us in this place to present a few reflections in reference to the mortality of infants.

In this brief article, we shall allude only to a few facts connected with the principal causes, in our opinion, of the sickness and death of children. The drugging process commences, in a majority of cases, very soon after the first inspiration is drawn. A glance at the disgusting agents, single and compound, thrust down the throats of healthy infants, will astonish us: We are surprised, not so much perhaps at the stupidity of the doctor, nurse, and mother, for giving poisons, as we are at the fact, that all do not die, instead of one half. The little martyr is greeted in the first hour of its existence, with castor oil, sweet oil, sut tea, catnip tea, besides a long catalogue of agents too disgusting to mention; the result of which is diarrhœa, vomiting, cholic, &c. To quiet this condition of things, another set of remedies is thought necessary. These consist of the various preparations of opium, technically called anodynes, and cardamum, anise, camphor, &c. &c., known as carminatives. The result of all this, is, to produce permanent disease of the digestive organs. Those who are fortunate enough to survive until the process of teething commences, have, if possible, a still more cruel treatment to encounter. This latter consists in a fresh, but more terrible onset upon the brain and nervous system, with opiates; and upon the stomach and bowels, with calomel, chalk mixtures, and various cathartic poisons. In view of the present condition of the medical art, is it strange that so many die in infancy and early childhood? Is it not rather, strange, that so many survive?

If you desire your children to live and enjoy good health, eschew drugging. This is our experience.